



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Pitt - A Testimony for George Fox -
1873

8344
39.165



C 8344.39.165

HARVARD COLLEGE
LIBRARY



THE GIFT OF
HAVERFORD COLLEGE LIBRARY
HAVERFORD, PENNSYLVANIA



11

12

IMMEDIATE REVELATION
TRUE,

AND

GEORGE FOX NOT MISTAKEN.

A TESTIMONY FOR GEORGE FOX,

AND

AGAINST HIS DETRACTORS AND TRADUCERS,

ESPECIALLY

AGAINST ONE WHO HAS LATELY PUBLISHED
A PAMPHLET, SIGNED, "E. A.," "A MEMBER OF
THE SOCIETY OF FRIENDS,"

ENTITLED,

GEORGE FOX, HIS CHARACTER, DOCTRINE,
AND WORK.

By GEORGE PITT.

MANCHESTER:
PRINTED BY WILLIAM IRWIN,
35, FENNELL STREET.

C 8344.39.165

✓

HARVARD COLLEGE LIBRARY
GIFT OF
HARVARD COLLEGE LIBRARY
JUL 9 1935

20th of 11th Month, 1873.

M.

A TESTIMONY, &c.,

BY

GEORGE PITT.

HAVING business to do at a Friends' Bookseller's in London lately, the civil attendant introduced, after my purchase, several **New Books** connected with Friends, which were temptingly arranged on the counter for exhibition; and wishing to patronize business ability, I had a look. Most of them seemed unsuitable to my taste, but a small one, with bold title-page, called "**GEORGE FOX, HIS CHARACTER, DOCTRINE, AND WORK,**" commended itself especially to me;—as several lately, among the eminent of the world, have either orally, or by the pen undertaken, after investigating his Biography and Writings, to give him, in their way and measure, that honour which is his due,—considerably more praise and honour than I have found accorded to him generally in the Society:—but this Pamphlet being signed "A Member of the Society of Friends," made me feel that perhaps some admiring soul in Membership, had **now** felt inspired to render him a modern tribute of esteem and unity, which should at once vindicate his Faith and Principles, and hold them up as worthy models for belief and practice, in language suited to this professing and materialistic age.

Thus hoping, I bought a copy, and took an early opportunity to peruse it; but, the skilful author, having managed by a number of quotations from George Fox, W. Penn, &c., and a plausible mock-homage of his own sentiments, to defer his apostate opinions, I was carried on considerably into the book, before I detected the Judas-like motives of the writer, and felt unspeakably grieved and indignant at the scornful manner in which G. Fox's character was estimated, and nearly all his Noble Principles of Faith, one after another, were attacked, slighted, and disowned,—cast aside and trampled on as worthless relics of an uncivilized age; which were conceived in ignorance, and superstition, and maintained by delusions and uncharitableness, but became exploded, useless, and contemptible, when exposed to the critical, learned, intelligent analysis and research of the present scientific Gospel Day.

—Querying, am I mistaken? I looked again and again at the Title, to be quite sure such impeachments of its Founder could really emanate from **“a Member of the Society of Friends.”**

—Surely the bitterest of all the bitter Priests, whose very livings were at stake by the spread of Quakerism, never put forth anything so calculated to sap and undermine the foundations of our Society!—to sweep away from the earth, Root and Branch, the very memories of our greatness and power!

We expect our Enemies to revile, detract, and subvert us, but we do not expect such things from those professing Unity and Membership among us.

We have always manfully battled and overcome our open, outside adversaries—our gainsayers and traducers—but who shall deliver us from the subtle arrogance of those within our gates?

A house divided against itself cannot stand. A society, when it slights, neglects, and then repudiates that Faith, and those principles which have been believed in and adopted as Vital and essential, for many generations,—and goes out of its way to reproach its Parents and slander its Founders, must, indeed, be near dissolution and decay!—must indeed be near the Almighty judgment of “Weighed in the balances, and found wanting!”

and rejected as unworthy of those Spiritual blessings our Forefathers so notably enjoyed—even the hundred-fold reward in this life.

Unworthy as I feel myself—the last and the least in the household of faith—and incapable of coping with the sophistry, the erudition, the artificial shining acquirements of the wise and prudent of these modern days, with their Greek and their Latin, their twistings of Scripture, and denials of Spirit, their critical jargon about this being mistranslated, and that being otherwise in the original,—I say, unequal and unwilling as I am to enter such a lifeless arena of discussion,—yet when I saw our beloved Founder and his Christian Teachings trampled like Pearls by Swine into the mire, and that without any in the Society to stop or rebuke it, a fire and zeal was kindled in my soul, to testify publicly against such unnatural defamation,—though I stood alone; and I said, If the Children hold their peace, the very Stones will cry out for Shame.

Entering the Society as a Stranger some twenty years ago, I had to learn their peculiarities of Doctrine and Practice, and the meaning and origin of them. To arrive at this candid information, I diligently and carefully read their standard and early writings, and soon became **well persuaded**, their Principles were founded in pure truth, and their Profession so excellent, as to be the nearest approach to a perfect Christian Church on earth,—the most **powerful, living, and spiritual** community of Christians since the apostles' days. I also discovered that there was **ONE** essential, leading feature in their creed—a principle paramount and fundamental, and positively necessary to the existence of true Quakerism—which was, "Immediate Divine Revelation," or the Spirit of God and of Christ, present at or **in** the hearts of all mankind; warning, waiting, and wooing the hearts of the evil and the disobedient, in order to turn them from their disobedience, and save them **from, not in**, those evil propensities they inherit by nature, with the fruits thereof, which incur damnation. And this same Divine Spirit, present also **in** the hearts of the obedient, constantly communing with, manifesting to, and inspiring them with good thoughts, words, and actions; and that to those who humbly and diligently attended to this **in-speaking voice**, they should, and did, and may, distinctly, unmistakably, and constantly be able to recognise this **Voice**,—this small still Voice, in the secret of their hearts, as the **Voice of God**, and of Christ, leading them to a **new birth**, out of their old nature, into the nature of God,—a new life, new motives, leading into a **perfect** walk before God on earth; and most assuredly leading to **salvation**.

This **Immediate Divine Revelation** then, I perceived was the basis of Quakerism,—by it, **it will, it must, Stand or fall.** It is the **Root and Body** of the Society;—all its testimonies, practices, and peculiarities, were but offsprings, or branches from this **Root and Body.** If this **Body and Root** be killed or plucked up, nothing can, nothing **will**, be left of Quakerism but the husk, the shell, and the name,—a thing ridiculous and contemptible to behold:—its branches which have been so fruitful, shall wither and die, and men shall say of it—Where is Quakerism and the Quakers? They are lost, and nowhere to be found!!

To read of this **Immediate Divine Revelation**, was but a notion, a statement—hearsay evidence without proof;—but as I went into true stillness, with an earnest sincerity and desire to find, and to hear, this **Divine Voice**, I soon was able to recognize it, and to know and distinguish **its voice** from the **Voice of the Enemy**, or of the noisy natural part, by its stillness, and by its reproofs,—Yes, by its **reproofs!** and who will bear them? None but those who hunger and thirst greatly after righteousness and truth.

The first lessons and reasonings of God to man are **reproofs.** He finds him in continual evil, corrupt from head to foot; his motives, thoughts, words, and acts are unclean, so He has to set his sins in order before him, or **reproves** him; and if man will hear, and bear it, and be patient under it, then God will grant repentance, forgiveness, acceptation, and **peace unspeakable.**

This was my experience, and I am firmly persuaded that none who ever went through this process, and ordeal, and to the **sweet reward** which follows, will ever deny the truth of God's direct communion with man, or Immediate Divine Revelation—any more than I **can or dare do**, though they are wayfarers who never heard of the Gospel, or read the Scriptures.

But how few will bear these reproofs!—this **Voice of God**. How few will go through this bitterness and gall, to arrive at that which is sweeter than honey or the honeycomb!

No, they dread it; they shudder at its appearance. It was so of old, when God spoke to the children of Israel from the mount; they fled away, and feared exceedingly, saying, We cannot bear this, for God to speak to us; it is too dreadful! Moses shall hear God, and we will hear Moses. So **now** they turn from it, to find an easier, pleasanter way.

God is love, and Christ was a Messenger of Peace. Speak peace to us, and we will hear; but we don't want to believe, and therefore we won't believe, that to be always finding fault is of God, or like God, and so we deny it,—such a little, humbling, contemptible manifestation.

We seek a fine, dignified, majestic Religion, which will comfort and silence our consciences, and feed us continually with tales of God's Love, and the outward advent, life and sufferings of his Son, Jesus Christ;—something pretty to talk about, and listen to, and for our mental powers to reason and argue on,—and preach to the World and the Heathen:—**that** is the gospel of Peace we like.

And so they become offended, turn aside, settle in a false rest, and do not come to know and recognize the **inspeaking Voice of God.**

And from slighting it, become unbelievers, and often deny and revile it:—saying, This doctrine of the Quakers is a fable, a **new** notion unsupported by Scripture—a fiction from their disordered imaginations. Poor uneducated things! if they were learned like us, they would see above such foolishness, and know better.

The wisdom and way of God always was foolishness to man. He cannot understand it, because it is spiritually discerned. But as consolation to the lowly and simple ones, we are told “the wisdom and prudence of man is **foolishness** before God,” who confounds them, and makes them fight among themselves.

Therefore, imperfect, and unworthy as I am, I feel constrained to bear my witness and testimony to the truth and reality of **Immediate Divine Revelation**, having from continued experience tasted, seen, and handled of its **crucifying**, and yet **abundantly life-giving power**; and when I read the works of Fox, Penn, Barclay, Penington, Howgill, Crisp, Dewsbury, Burrough, or Naylor, I feel an **inexpressible love and unity** with almost every paragraph, answering as they do to the revelations within me, as a face to a face in a glass—and so I vehemently testify with all the powers of my soul,—**Immediate Revelation IS TRUE!** and **George Fox is NOT mistaken!**

It is not my intention to review E. A.’s pam-

phlet page by page, or argument by argument ; suffice it to say, that after reading it through, I gather the purport of it to be—the sum and substance of it to mean, that George Fox, though a good man and gone to Heaven, was led by the simplicity of his mind, impressible nature, and want of education and charitableness, into a singular delusion about Divine Revelation ; and had a curious fascination of persuading and of fancying his Friends were also in it.

He admits that Immediate Divine Revelation is, or was, G. Fox's fundamental rule of faith, quoting W. Penn to that effect ; but he (E. A.) positively denies the truth of such a thing, either as regards himself, his brethren and sisters, or the Christian Church since the apostles' days ; and says there is **no Scripture** to warrant such a belief.

He therefore brands G. Fox with being **seriously mistaken** ; indeed, more than a dozen times he repeats the epithet **mistakes, or mistaken**, as applied to G. Fox, as if to make sure we should make **no mistake** about his opinion of G. F.

His fundamental principle disposed of, our author proceeds to demolish his other chief points of Faith, in the same fashion, by denial and rejection.

The doctrine of **Perfection** so firmly believed in by early Friends, he ridicules and disowns. Again, the spiritual appearance of a **Saving Light of Christ in all men**, which early Friends taught and believed was the **real Word of God**, which inspired, and could alone open the Scriptures, and

therefore must be waited **on**, and **for**, to know the mind of Truth, he decidedly impugns—infers there is no such Saving Light in man, and that the **Scriptures are the only present source of Truth to the Church.**

Then he goes on defaming G. Fox for calling the Priests who preached for hire "**Hirelings**," and pleads the fitness of things in maintaining a paid ministry.

Several other indictments are preferred against G. Fox and his teachings ; indeed the whole fabric of Quakerism he seems to sweep aside, as full of **mistakes** and errors, and all he would leave, as the present and future representative of our past renown and power is, in effect, the **moral, social, and charitable (not the religious) Society of Friends.**

In his conclusion, as to the WORK of the Society, having made a clean sweep of its Principles and Doctrines, which only encumber it, he thinks we may pretty much amalgamate with other professors, and on momentous questions **only** hold up to them a somewhat high spiritual standard.

This Funeral Service on the Society over, his parting words are a eulogium on the Scriptures, as the **one foundation for Life to Christians** ; he strongly commends them to their study, and to bring their mental culture, their intelligence, and faculties to bear on them, so as to get a proper knowledge of Divine Truth.

Whoever our Author may be, and by his soft words, rounded periods, and polished sentences, it is evident he has no mean parts; I must admit that his outspoken plainness and candour towards the end of his treatise are refreshing. He does not mince the matter, but boldly says our Society and its Founders are **wrong** and **mistaken**.

Several years' observation has formed my conviction that **his** views and sentiments are the prevailing ones in the Society, but a sense of shame and decency keeps them smothered and suppressed. They have long waited for some unscrupulous champions to give the first sign, speak the first word, and pioneer the way to throw off the relics and trammels which have kept them hitherto from freely indulging in the world, and from joining heartily in the superficial worships,—the so-called Christian work of other religious professors.

E. A. and other Quaker Apostates, are the **wanted men**; they doubtless think the harvest is ripe, the day has come to speak, and lead the Society of Friends out of the bondage of Quakerism into the comforting warmth and glory of outside "Christian works." Something for the world to admire, and something to pacify their consciences—they have earned by their devotions and labours in the Church, a fair right to the reward of Heaven.

May such be brought to see that if the Scriptures and the Spirit be true, the way to Heaven is a narrower path than that, and is no wider

now, than in George Fox's day, or in the Apostles' day: and it is said, "**few there be that find it.**"

Returning now to my own former statement of persuasion, that the Society **must** and **will stand or fall**—flourish or decay—possess vitality, or deadness, in proportion as it owns and adopts, or ignores and denies, its admitted fundamental Principle, which is, as W. Penn says, "**the corner stone of its fabric,**" * I say that as in the present day, according to appearances, not one member in a hundred can be found who practically and experimentally knows, heartily and thoroughly believes, because it is inconvenient to believe, in this fundamental principle of the early Friends. So we see, and as a matter of course, I think that the Society is going into rapid decay, and slighting, denying, and even reviling those other precious doctrines which our forefathers in the truth suffered so much to maintain, and superseding them by, and setting up in their stead, those very doctrines and practices which the Quakers came out of and testified against.

Immediate Revelation rejected, the abolition of Quakerism is but a question of time.

But how came about this wholesale rejection of such a vital truth? when at one time it was unitedly believed in by one in every 130 of the entire population of Great Britain and Ireland—a com-

* E. A. himself admits (page 40) that this fundamental principle has virtually disappeared from among us in this country, as also chiefly so in America, and that it finds no place now, either in the bulk of our ministry, or in the Society's corporate utterances.

pact and invincible Society, who reverently regarded and firmly maintained it for more than 150 years. Why this **rapid** and radical change of opinion in the present century?

Well, I think it is mainly owing to the material prosperity of the country—the accumulated wealth of Friends, which they were **unable to hold rightly as stewards of God's creatures**; and so were led out of the meekness and simplicity, the humility and godly fear the first Quakers lived in, **into** the fashions and luxuries, and high-mindedness of the world. Tasting a little, they craved for more, and were not satisfied till all their restraints were thrown aside, and the monitions of the Spirit of Truth silenced.

The existence and toleration of **Birthright Membership** among us, has no doubt had a powerful tendency towards the rejection of this vital truth.

Among other things, over education, the effect of wealth, has done its part, elevating the minds of the young out of a meek and contrite, and self-denying state, into an intellectual culture and refinement—puffing them up with notions of self-importance, dignity, and arrogance, from which they look downwards and backwards as from a Throne, with feelings of scorn and contempt on their once low and simple state and condition.

Oh, they say, if those foolish Quakers lived in our gospel day, and had our erudition, they would see we are nearer Heaven and the Truth than they. By our faculties and studies, we can weigh

and measure the letter of Scripture to the grain, and to the inch, and we can detect the **mistakes** of our parents, and where it was they fell short of, or overran, the Truth. Their self-denials,—their sighs and their sufferings,—their mournings and lamentations, were needless and useless, for we have found an easier, a pleasanter, a more royal road to Heaven than they preached and walked in;—Come with us, and we will show you!

Are they not such as climb to Heaven some other way than through the door?

They seem to forget that **He** whom they profess in words to idolize and worship, even Jesus of Nazareth, was born in a stable,—called the carpenter's son,—was poor and mean, and sometimes had not where to lay his head; was a man of sorrows, and acquainted with grief; that His immediate Followers and Companions were Fishermen, or of the lowest and most illiterate class, when He might have chosen among the prudent, the learned, and the wise, for there were plenty of Doctors and Rabbis, and great ones at that day; but it was said of such, Have any of them believed our report?!

They seem to forget, too, that God takes of the weak and foolish things of this world, and things which are not, to confound the Mighty and the Wise, and to bring to nought things which are. That the poor, ignorant, impetuous Fisherman Peter, preached so effectually as to convert 3,000 in one day; and **that** not by the Letter of the New Testament Scripture, so pleaded for; but by the power of the Divine Spirit immediately re-

vealed. It is the **Letter Killeth**, it is the **Spirit giveth Life**.

The Doctrine of these Modern Friends is, that the best Scholars will make the best Divines,—the finest mental attainments the most worthy Christians,—which principle carried out to its ultimate, will, if the Society exists long enough only in Name, lead to a recognized Man-made and paid Ministry, with a College education as a preparation.

The Rechabites, because they kept the precepts of their Father Jonadab, had the assurance given to them they should never want a man to stand before God.

Honour thy Father and thy Mother, that thy days may be long in the land, with many similar passages, is as true when applied to Spiritual, as to outward Parents.

A Christian Society which can abuse and belie its Parents, has forfeited the blessings they had the right to bestow on their Offspring, which their sufferings and uprightness so dearly earned, and must be sunk to a depth of Spiritual degradation painful to reflect on. My fear is, that God will visit such base ingratitude with its deserts, and make of this People a byword and reproach among the nations.

Why cannot these anti-Rechabites let their Dead rest in peace? Why do they give the **Lie** to the thousands upon thousands of Upright, Living, Powerful, Honest-hearted Friends, who were as a City set on a hill, and their Lights on candlesticks,—living and dying, generation after

generation, in the full assurance of Faith, that the Doctrines and Teachings of early Friends were no cunningly devised Fables, but the very truth of God.

If these modern bastard Friends desire a **new** Society,—with **new** principles,—**new** doctrines,—**new** practices,—**new** literature, and **new** employments,—why do they seek to cover their changes and deceptions with the **old** name? Why call up the Departed from their Graves to pronounce them mistaken? Why not do honestly, and candidly, by saying, We can no longer agree with your opinions, and so we withdraw in favour of a Society more congenial to our views;—and not, as they are doing, dishonestly retaining a Membership, and saying that wherein they differ, which is in nearly every thing, the fault lies with their Forefathers.

But in regard to this fundamental principle of Faith, or **Immediate Divine Revelation**, our Author, to strengthen his position, asserts that not only were G. Fox and his compeers **mistaken** about it;—but that ever since, and at the present day, nothing of the kind is known:—nor yet from the Apostles' days to the rise of our Society, was such a thing taught,—and that the New Testament no where says anything which implies that Christ's followers shall possess such a privilege.

In all these points I differ from him,—more especially in regard to the New Testament, which to my mind furnishes many and plain testimonies to the existence then of, and to the future continuance of, such a special favour from God to

man, which I shall presently elucidate by quotations, that my readers may judge for themselves. Meanwhile I will speak of other ages of the Church.

I must admit that since the dispersion of the first Christian Church, this important doctrine does not seem to have been publicly recognized by any numerous Christian Community, until the rise of Friends.

For a long dark night of apostacy, when the Roman Catholics basely held the representation of the Christian Church more than a thousand years, we hear little of it; but preceding, at the dawn of the Reformation, and after, there were Individuals who believed, practiced, and taught this precious truth. A. Bourignon held it in great purity. M. Guion, and Dr. Taulerus, Fenelon, Thomas-a-Kempis, and Pascal, among the Roman Catholics. J. Behmen, Tersteegen, W. Dell, and W. Law, among Protestants, with others, spoke the same language, though with different degrees of clearness. But these were called mystics; and as though the enemy of souls feared what the effects of introducing such a **short and simple, and powerful** way to salvation would produce in the world, if believed among men, he raised the powers of Hell and of Earth, so far as he was able, to stamp it out at once;—causing each exponent of it, to be persecuted to the full extent the Law of the time would allow,—hunting some to the death, as if wild beasts unfit to live.

It was not till the heavenly, purified, and powerful George Fox appeared, that **Immediate**

Divine Revelation was openly and publicly proclaimed, to a spiritually poor, hungry, and distressed people;—who being thus prepared by a Spiritual famine, were soon emptied, as it were of themselves, and their preconceived notions of Religion, and received it with joy,—tasted, saw, and felt for themselves by experience, the unspeakable preciousness of this gift of God to man,—and gladly dug deep, and sold all that they had to possess this treasure, and communicate it to others; until, as E. A. says, one in every one hundred and thirty, the country through, were converts to it.

And these converts, and their numerous successors, were all **mistaken** ?!!!

George Fox's silver trumpet spoke with no uncertain sound. He boldly said, "I deliver messages direct from God." "**God has come to teach his people himself.**"

Strange to say, G. Fox was not the only originator of this doctrine at his day, for W. Dewsbury and others, had the same thing revealed to them, at the same time as G.F.; and on meeting compared notes. W. Dell too, a little previous, but quite unconnected with Friends, was identical in persuasion, and predicted the coming appearance of such a people.

Oh, how one longs to have lived in such a bright, glorious, powerful, living Gospel Day, when in our Society they need not say to each other, Know the Lord, for they all knew Him, from the least to the greatest.—A day of **Heart**

Religion, when they handled and tasted of the word of life.

But ours, is a day of **Head Religion**—Mental Religion—plenty of talk,—prating and profession about Jesus Christ; but he is almost totally ignored in His direct and immediate appearance, communion, and revelation to the heart,—where if he was acknowledged, He would be searching, and purging it with Hyssop perhaps, to make it clean;—so thinking this inconvenient, modern Friends say, “It’s a **mistake**”!—never was so!—never will be!—it can’t be true! it’s too hard!—we know better!—And so disbelieving what they don’t wish to be true, they turn from it,—turn to the Letter,—hunt up Greek and Latin to find something to give it the **Lie**:—and for a substitute to build on, and settle in, they say, We believe **not** in a **Jesus in the heart**, a **saving Light and Spirit**:—but in **Jesus in the Heavens**, at the right hand of God, making intercession for us, and washing away our sins. Yes, we believe in Jesus, and those who believe in the name of Jesus shall be saved.

They will not own their Forefather and Founder G. Fox, but call him **mistaken**.

I am sure if he was to reappear on earth, he would not own them.

Lest it should be thought, in my free remarks, I am in any way slighting the power and efficacy of the blood of Jesus Christ, denying His Divinity, or His outward advent, life, miracles, sufferings, death and resurrection, —let me say, once for all

—I believe if Jesus Christ had not outwardly appeared, and died for all, **no one would have been saved.**

Earnestly I adopt the language, "**at the name of Jesus let every knee bow down and every tongue confess,**"—but then I see that a Living Faith, a practical belief of and in Him, is needed. To believe in His name, as an act of the mind only, is valueless, and a great snare and delusion, which largely prevails among professing Christians.

I regard his Name to mean his **Nature.** If he is present in our hearts, constantly speaking, acting, and ruling there, then we may be said practically to believe in his **Name, his Nature,**—all other beliefs in his Name, I think Shams; and if we don't recognize his divine presence and operation in our hearts, we close the door against Him, and are neither Quakers nor Christians.

Past experience for near six thousand years, shews that spiritual Christians were seldom more than a handful; and always a poor, mean, meek, despised lot: but things are changed now. There are multitudes, millions, all good Christians! spiritual Christians so called!!

—There seems to have been a scarcity in Noah's day—in Lot's day—in Abraham's day—in Moses' day—in Job's day—in Elijah's day—in Daniel's day—and the Saviour's day—and in many days after; but in **our day, there are plenty!** How is that? Is it because Human Nature is changed—that the heart is now less depraved? which used

to be deceitful above all things, and desperately wicked? or is it because at all ages men have radically been, and are about the same; but that now it is fashionable to say, and to think too, that a bare mental belief in the **name** of **Christ** is sufficient to entitle us to His Community. The last case I take to be the truth. They are **Nominal** Christians, **Head** Christians, **Mental** Christians, **Letter** Christians, **New Testament** Christians, **Greek** and **Latin** Christians, but **Not Heart** Christians, knowing the Spirit of Christ certainly, and of a truth, **IN** and **FOR** themselves.

According to the gospel of modern Christians, the way to heaven **now** is broad and easy, and many there be that **now** go in thereat.

Blessed are they that are Rich, and that are Educated, that have no persecution, but dwell in peace and social harmony, and men receive their name as good; for theirs is the Kingdom of Heaven! would seem to be another part of their creed.

A Religion of meekness, contrition, poverty of spirit, humility, purity, or perfection, they do not, and will not understand; it is too contemptible. They want a wise, wordy, dignified religion,—something to stimulate the senses, amuse the mind, and drown the conscience;—not one that will starve the senses, disturb the mind, and terrify the conscience.

It was always so. When the Saviour came on earth in Body, the decent righteous people, who were very numerous, and the rulers, would have

received Him had he come in a dignified way like a king, and have tolerated their religious Institutions and Customs.

But he was so mean and contemptible, he entirely ignored all ideas of Learning and Respectability,—abused all professors, and every religious system as corrupt. In its place, he said, Mine is a Spiritual Kingdom ;—I am meek and lowly,—follow me by taking up a daily cross,—the Kingdom of Heaven is **within** you,—he that hath ears to hear, let him hear,—my words are Spirit and Life, and must be spiritually discerned.—What they do to the green tree, they will to the dry.

So they crucified him by common consent.

Are we sure these Learned, Wise, Prudent, Wealthy, and decent Christians of this day, who are so pleased to extol His name, are not spiritually crucifying Him, by disowning and slighting His meek and lowly appearance in their hearts?

The salt of the earth—those with eminently Christian Spirits, always were poor, mean, humble, lowly men.

Noah was a reviled man.—**Abraham** a quiet, passive man.—**Jacob** a peaceful man.—**Joseph** a persecuted one.—**Moses** a very meek man.—**David** like the Saviour, least in his Father's House, least family of his tribe, least of the tribes: he knew God in Spirit, in boyhood, while tending sheep: was a very wicked man at times, and yet wrote our exquisitely beautiful Psalms,

and was called "a man after God's own heart." I might greatly extend the list, to show that modern Christians, and I might add, Modern Friends' notions, as lately published, are at variance with the Religious History of the world.

E. A. complains of G. Fox, for leaning to, and having a greater affinity for the **Old Testament** than the **New**.

If Quakerism is true, that there is a **Saving Light of Christ** in all men, and to go further, that even before His outward appearance, this Light or Spirit of God was manifest and known, of which there is ample evidence;—it could hardly be otherwise, because the Spiritual Gospel could be just as fairly, and far more extensively elucidated from the **OLD Testament**, than from the smaller **NEW**, which is more of a Testimony to the Saviour's consummation, and less of a history and biography to furnish illustrations from.

The **Old Testament** relates to a period of about four thousand years, the **New** to about one hundred.

The **Old** in speaking of religious doctrines and ordinances, is very full and precise—a thorough code of laws, no one can mistake. The **New** is vague, giving few, if any clear and positive **Rules of Life or Conduct**, its chief teaching being general Divine Principles, which were always familiar as **Heart Religion**. As to any outward creed, or performances binding on future Christians, it is pretty much silent.

And why? Because the Law and the prophets were fulfilled. Jesus Christ, the promised and prophesied of, **WAS COME.**

The Disciples and Apostles gave several different testimonies to establish the truth of it, and then the Holy Writings abruptly close. The Bible which had received additions, from time to time, for about four thousand years, **Ceases**; and for near two thousand years we, very properly, have had no additions to the sacred volume.

What can better illustrate the truth of Quakerism, or **Christ in Spirit teaching every heart?**

When Christ comes, he will tell us all things, was the old proverb. He came and told them nothing particular new;—swept away all the old laws and orders, and left nothing adequate to replace them, except Follow me! and I will teach you all things, and bring all things to your remembrance.

There is but **one God, one true Christ**—one true Religion, and yet these New Testament Scriptures, which modern Friends laud up so much, has made hundreds and hundreds of Sects and Divisions, (because they study, search, and interpret them, without the Spirit which gave them forth,) who have been chiefly engaged for ages in quarrelling and fighting one another over and about them;—and yet all are so-called Christians, and advocate the Letter of this Sealed and Silent New Testament. They say search the Scriptures—they are the only **Source** of life to

Christians, while a Stranger, or Heathen, might well exclaim, judging by the fruits arising from them, They are the most fruitful **source** of dissensions and death.

Still **I say** Search the Scriptures, for they are they which testify of the Kernel of Quakerism—of Christ appearing, revealing and communing in every heart; and as we wait on him in silence, in contrition, and meekness of heart, He will come,—He will speak,—He will lead,—He will save,—He will explain. He will open the sealed book, sealed with many seals. He will bring the Key of David and unlock. He will be to the obedient, their **all in all**,—so they shall see the Scriptures from Genesis to Revelations, not contradicting, but embracing and fitting into each other, not causing discord, but harmony.

Anticipating I may be accused of disparaging and depreciating the Scriptures, let me make a confession of Faith:—I believe they are all Inspired of God, and True;—they form the Book of Books, and should often be read, and to sincere persons, they will be profitable for doctrine, reproof, correction, and instruction in righteousness;—but they should never be interpreted without the Spirit, which gave them forth; or they will prove, as they have proved, **the Letter that kills**.

I say the Spirit **first**, the Letter **second**.

Professing Christians, and Modern Friends, reverse this order, and in effect say, **Scriptures first**, the Spirit anywhere or nowhere.

I believe they are the "**Great Diana**" of Professors:—they teach them to their children in Schools by rote, who become hard Critics, or Cantwells—they hold Bible Meetings themselves to expound and ventilate their notions of them, thereby adding to the Babel of Tongues;—they are striving to introduce them into our Meetings for Worship, instead of, or previous to, our silent waiting on God, thereby superseding and dishonouring the Spirit,—and if one should raise a voice against it, they will almost to a man clamour him down, as did the Ephesians of old, with, **Great are the Scriptures!** True are the Scriptures! Thou art unsound about the Scriptures! Thou art an Heretic! and no Friend! **Great are our Scriptures!! Great are our Scriptures!!!**

I will close this my "**Testimony**" to True Quakers' Fundamental Doctrine, or **Immediate Divine Revelation**, by giving as I before promised, several quotations from the New Testament, to enable my reader to judge for himself, whether it is true to say with our author, "that nothing is anywhere said in the New Testament, which implies the future continuance of direct or immediate revelation to Christ's followers."

The selections are given promiscuously as they occur to memory, without order or arrangement, and as this essay was not intended as any studied criticism, but rather a cursory general review of principles connected with Friends,—I have had little regard to method or grammatical accuracy, and must ask indulgence for any errors of description, or otherwise; my object being a mental

relief from a burden too heavy to bear; so out of the fulness of my heart my mouth has spoken, and my pen rapidly followed in the free and easy style it arose in, and which I have no liberty to alter or amend.

NEW TESTAMENT SCRIPTURE SELECTIONS

PREVIOUSLY REFERRED TO.

Christ is the Word of God,—that true Light, which lighteth every man that cometh into the world.

In him was life; and the life was the light of men.

Jesus said, I am the Light of the World; he that followeth me, shall not walk in darkness, but shall have the light of life.

Jesus said, if a man love me, he will keep my words;—and my Father will love him, and we will come unto him, and make our abode with him.

Examine yourselves, whether ye be in the faith: prove your own selves; know ye not your own selves, how that Jesus Christ is IN you except ye be reprobates.

To whom God would make known what is the riches of the glory of this mystery among the gentiles: which is Christ IN you, the hope of glory.

I IN them, and thou in me, that they may be made perfect in one.

And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be **IN** them and I **IN** them.

At that day ye shall know that I am in my Father, and ye in me, and I **IN** you.

Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come **IN** to him, and will sup with him, and he with me.

My little children, of whom I travail in birth again, until Christ be formed **IN** you.

And because ye are sons, God hath sent forth the spirit of his Son **INTO** your hearts, crying abba Father.

Abide in me, and I **IN** you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me.

I have set thee (Christ) to be a light of the Gentiles, that thou shouldst be for Salvation unto the ends of the earth.

I will pray the Father, and he shall give you another comforter, that he may abide with you **for ever**; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be **IN** you.

He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

When the Spirit of truth is come, he will guide you into all truth.

Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.

That which may be known of God is manifest **IN** them,
for God hath shewed it unto them.

The pure in heart Shall **See** God.

Know ye not that ye are the Temples of God and that the
Spirit of God dwelleth **IN** you.

The Word is nigh thee, even **IN** thy mouth, and **IN** thy
heart, that is the Word of faith which we preach.

The Manifestation of the Spirit is given to every man, to
Profit withal.

The Kingdom of God is **within** you.

He hath sent forth his Spirit for to **teach** us, and to **lead**
us into all truth.

When he the Spirit of Truth is come, he will guide you into
all truth.

When they shall deliver you up, take no thought how or
what ye shall **Speak**, for it shall be given you in that same
hour what ye shall speak. For it is not ye that speak, but
the spirit of your Father which **Speaketh IN** you.

The anointing which ye have received of him abideth **IN**
you; and ye need not that any man teach you, but as the
same anointing teacheth you of all things, and is truth and is
no lie.

Yet not I, but Christ liveth **IN** me.

The things of God, Knoweth no man, but the Spirit of God.

If Christ be **IN** you, the body is dead, because of Sin.

Walk **IN** the Spirit, and ye shall not fulfil the lust of the flesh.

I will dwell **IN** them, and walk **IN** them.

Shall quicken your Mortal bodies by his Spirit that dwelleth **IN** you.

He that hath the Son of God hath life, and he that hath not the Son of God hath not life.

They Shall be all taught of **God**: every man therefore that hath heard, and hath learned of the Father cometh to me.

He that believeth on me, out of his belly Shall flow rivers of living Water.

The Water I shall give him, shall be **IN** him, a well of Water springing up into everlasting life.

Greater is he that is **IN** you, than he that is in the World.

If any man have not the Spirit of **Christ** he is none of his.

Now we have received, not the Spirit of the World, but the **Spirit** which is of **God**: that we might know the things that are freely given to us of **God**.

That **Christ** may dwell **IN** your hearts by faith.

The Gospel preached to **EVERY CREATURE**.

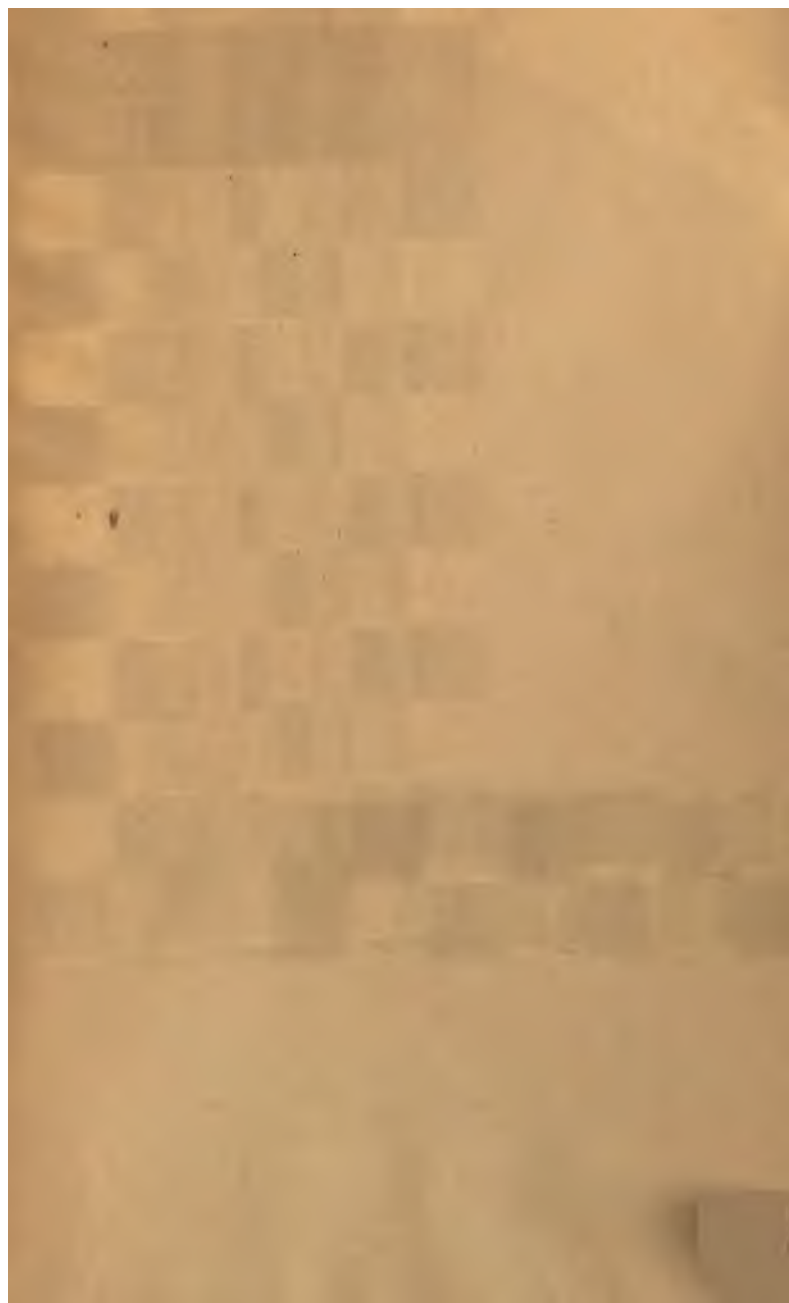
Neither Knoweth any man the Father Save the Son, and he to whomsoever the Son will reveal him.

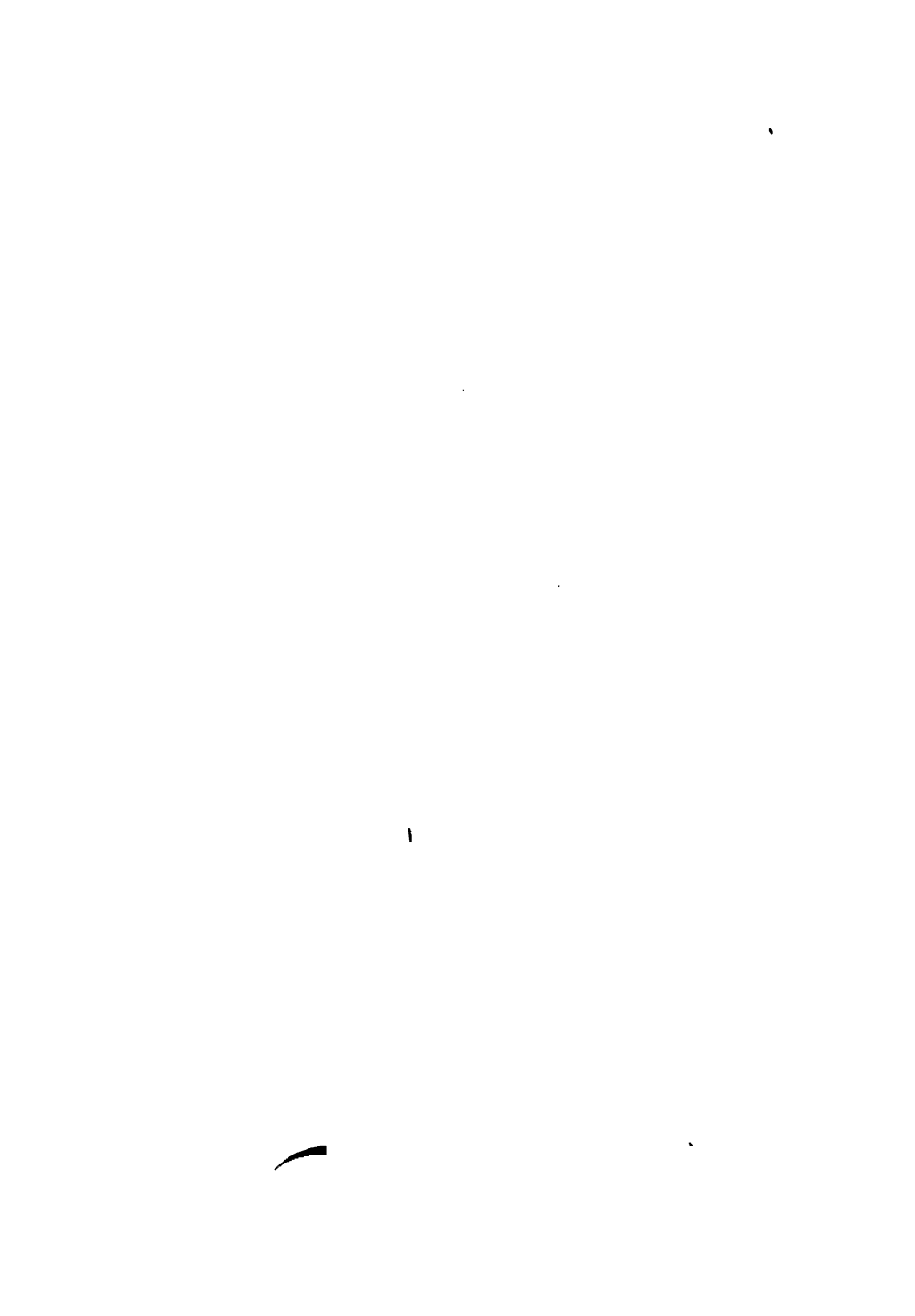
A More sure Word of prophecy, even a **LIGHT** that Shineth in a dark place.

The grace of **God** that bringeth Salvation hath appeared unto **ALL** men.











C 8344.39.165

Immediate revelation true :

Widener Library

003472371



3 2044 081 818 957